

The Christian Sun.

In, Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 7, 1910. VOLUME LXII. NUMBER 36.

EDITORIAL COMMENT.

Wages of Sin.—The dispatches announced that Mrs. Thomas P. Wilcox of Elizabeth City, N. C., died September 2, "having been a great sufferer, the principal cause of death being a mother's grief over the plight of a wayward son." It is further stated that her last illness was precipitated by her carrying from house to house a petition for the pardon of her son. "During her illness many touching scenes have been enacted, when a visitor would be mistaken by her in her delirium for her only son." This only son Jim Wilcox, as is well known, is serving a sentence of thirty years in the penitentiary for the alleged slaying of Nellie Cropsy. The papers printed it at the time of the trial that Wilcox was inclined to be wayward and was fond of bad company.

This mother has gone, as many another poor mother has gone, to her grave before her time, with a shattered life and a broken heart.

If the wayward boys, the boys who drink and swear and swagger, who go astray, and don't care—if these boys could but feel for one moment the load of mother's care, the anguish of mother's tears, the pain of mother's heart, surely they would care. But this is the work and waste of sin—to bring one to where one does not care. And the one whom sin hits hardest and wounds deepest in this world is not the guilty, but the innocent. This mother has gone to her grave with a heart pierced through by a son's sin and shame. But the son, ah, well, he is living in prison—and most likely does not care. Here indeed is the darkness and hideousness of sin. The wages of sin is death, death indeed to the noblest instincts of the human heart.

The Next Exposition.—The next Exposition of national scope and interest will be, we presume, the Panama Exposition to celebrate the completion of the Panama Canal. Congress has recommended \$7,500,000 as the amount to be raised. The Louisiana Legislature in extra session has appropriated \$6,500,000, and another million has been raised by popular subscription in New Orleans and

other towns. New Orleans is making a desperate effort to secure the Exposition. So is San Francisco. The former town is the more logical in situation and we trust will secure the show. The South fell down in its Jamestown Exposition for lack of funds. But \$7,500,000 as a starter would indicate that a southern city can supply the cash.

The Modern Miracle.—The most marvelous phenomena of our times is not the material progress that we boast; nor the wonders of science that are daily brought to light; nor the conquest of mind over matter in any shape. There is much in all these to beget wonder and challenge admiration.

But the wonder of wonders is that amid all this rush and rivalry in the world of things, theories and thoughts, the Bible, the oldest of the books among us, not only maintains its lead, but increases in the ratio and rapidity of its sales from year to year.

They say that ours is a gross, a groveling, a materialistic age, given solely to gain and greed and gold. There is much of truth in this. But, and this is fact, the times we live in demand the Bible as no time ever did. It is marvelous, wonderful, miraculous.

And this wonder greets us every time one of the big Bible societies makes a report. Just now the British Bible Society has issued its 106th annual report. This society issued the past year a total of 6,620,024 Bibles or parts of the Bible. More than 1,500,000 copies went to China; 356,000 to Corea, 305,000 to Japan, to India 780,000. In Continental Europe 1,115,000 copies were distributed. Six new languages spoken by thousands and tens of thousands of Africans and others, have been reduced to writing, a thing never before done, in order that those who spoke these languages might read the Bible.

Since the British and Foreign Bible Society was formed in 1804 it has issued 222,000,000 copies of the Scripture—an inconceivable number.

Few persons live to write a book whose sales reach one million copies. What will you say of a Book written hundreds of years ago whose sales have counted into the unnumbered millions,

and increase in number year by year?

This is not only the miracle of literature, it is the wonder of wonders, the miracle of all times.

"Search the scriptures; for . . . they are they which testify of me." (John 5: 39.)

A Fair Partisan.—To our minds one may be a partisan, strong, virile, active, without being prejudiced and unfair. We wish that our political speakers and reporters and editors might come to this. Can one not love his party, stand up and support it in season and out of season, and yet be just to all concerned and fair to everybody? "Give even the devil his dues," is no more than just and fair, and is enough.

You cannot read some republican papers, reporters and editors without deciding that every democrat that breathes is about the vilest wretch that creeps this earth. And to read some democratic papers, reporters, and editors, you would think that the republicans had scraped the earth to set up the vilest wretch that breathes as the candidate for the people's suffrage.

This strikes us as silly, senseless, unfair and unjust. The worst thing that can be told on any bad man, bad party or bad institution is to be perfectly frank and honest and tell the plain, unvarnished truth about it, him, or them.

We may be fair without injustice, and partisan without being unfair. The truth is that which hurts an opponent worst. Brethren of the political and partisan press, be fair and just to your opponents. This is the part of virtue, integrity, Christianity.

—Among the very many great things the Raleigh News and Observer is doing for the development of North Carolina, one of the very best and greatest is the publication, monthly, of The North Carolina Review, being a literary and historical supplement, in magazine form, to The News and Observer. There is a skilled and scholarly corps of editors and subjects of the deepest and most vital historical and literary importance are ably discussed. "The North Carolina Review" is one of our very finest and best publications.

FROM THE FIELD.

Mt. Zion.

Our meeting at Mt. Zion began the 4th Sunday in July and continued six days.

Rev. S. B. Klapp aided in the meeting. He gave us some strong sermons.

There was one conversion and the church was revived.

Our memorial services were on Sunday at the beginning of the meeting.

The church would be glad to hear Bro. Klapp again.

Bethel

Our meeting at Bethel began the 1st Sunday in August and lasted five days.

Rev. T. E. White aided in the meeting. Bro. White endeared himself to the people by his preaching. He gave us some good sermons.

There were five conversions and two accessions.

Center Grove.

Rev. T. E. White aided in the meeting. He preached some good sermons. Center Grove is Bro. White's home church. The people were delighted to hear him. Bro. White is much beloved by the people.

We had a good meeting. There were five conversions and the church was much revived.

We have good people in all three congregations. They are good and true, and this makes the pastor enjoy being with them.

T. W. Strowd.

Elkton, Virginia.

It was my pleasure and privilege to attend the Valley of Va. Conference which met with the New Hope Church near Harrisonburg, Va., in one of the most beautiful and fertile valleys of the world. Other pens will doubtless give a full account of its proceedings, so it is not the purpose of this communication to give it an extended notice. It was so very pleasant to be there and enjoy the association of that kind-hearted people, and it is needless to write of the splendid and unbounded hospitality extended by the good people of Rockingham.

A short time was passed in Harrisonburg, that beautiful valley city surrounded by such grand mountains and romantic scenery. I visited the homes of Rev. H. C. Moore, the Misses Bird, and Mrs. P. Sibert, a lady with whom we boarded for a time while doing some mission work at Linville some years ago. The meeting in each of these homes was so delightful after many days which had gone into the everlasting past. It was indeed an enjoyed privilege to greet these dear friends and pass pleasant words with them again. My home was

with Bro. Terry, who entertained in a princely way. Rev. Bro. Clem, the popular pastor of Springfield, was invited to the same place, and he was a most pleasant room mate, and the association with him was most agreeable. Bro. Clem is a valley boy, and all were glad to have him return to his native mountain home, for the purpose of attending the Conference and of visiting his dear father and mother. It must be very joyful to him to make these annual visits. What a blessed privilege for him to have a dear father and mother living in that beautiful country, and to be able to return to his dear old childhood's home every summer, and spend a time with his dear loved ones. Was exceedingly glad to meet him again, enjoy his pleasant association, and hear his eloquent sermons.

The next stop was at Elkton hotel—the invited guest of Miss P. Watkins, a fine character and a very popular lady. The entertainment was superb, and the time was delightfully passed. There were two ministers there and she very soon introduced me to them as congenial associates. One of them was Dr. James Murray, of Suffolk, Va. He is a native of Southampton County, Va., my own county, from the same community. He knew my father and mother well and spoke to me very kindly and tenderly of him. Was but a boy when he lived in that section, but he remembered me as such and knew my name. Surprising was it that he remembered so well at his advanced age. It was a pleasure to meet him—see him looking so well, and hear him talk over the past, calling up many things of deep interest to me, which took place in the long, long ago. How the old look backward in memory, and how clear and distinct the imagination, which never tires nor dies, flies rapidly backward over the eternal past, and lingers with surpassing gladness upon its scenes. So glad to meet him there, and hear him recount with feeling words interesting events of the years which had forever departed.

Some days were spent in Luray visiting friends and relatives. It is a delightful town, the capital of the Page Valley, and is made famous by the great Luray caverns and the rich and populous country surrounding it. Thousands of excursionists and tourists visit the enchanting scenes of this charming underground world. This is surely a land of plenty. The people of all the Valley section are kind, and entertain in an easy, simple, and natural way, until you learn to admire them for their goodness and greatness of soul.

J. T. Kitchen.

Ebenezer.

On the fourth Sunday in July and week following this church enjoyed a gracious revival. The meeting began and continued with interest. There were between thirty-five and forty conversions and reclamations. At the close of the meeting six united with the church. Rev. R. P. Crumpler was with me and did most of the preaching. His sermons were good and much enjoyed by the people. Bro. Crumpler is an earnest, hard working young man.

On the fourth Sunday in last August Rev. W. G. Clements filled the pulpit and administered the baptism. He also received three others into the church. Since the meeting prayer services have been kept up at the church with much interest. There have been two conversions and others much concerned. May the Lord bless this faithful people and continue the good work.

Piney Plains.

The revival services began here on the fifth Sunday in July and continued till Friday morning following. There were five professions and the church was greatly revived. Rev. A. P. Barbee did the preaching, which was very practical and impressive. At night the house was filled with attentive listeners who seemed to enjoy the sermons very much. There were many who seemed to be very much impressed, and I believe a work has been done here which will be felt in days to come. May the Lord bless this people and build up this church till it shall be a great power for good.

J. Lee Johnson.

Pleasant Ridge.

It is my pleasure to report a most wonderful revival at Pleasant Ridge. The meeting began the third Sunday in August with only our pastor, Bro. J. S. Carden, to do the preaching. We had a goodly number present on the first day, when three made a profession of religion. From that time the attendance and interest increased, until forty-nine were converted and forty joined the church. More will join at the next appointment. The meeting lasted until the fourth Sunday night, when the house was more than full.

It was wonderful to see how the Spirit of the Lord was at work. Men of mature years and men of affairs would come to the altar of their own accord and make the surrender. It seemed that the church was truly alive and willing to do anything they could, and just here would say that members of other denominations came in and took an active part. All worked together for good. Such a meeting has never been held in

the history of our church. Bro. Carden did all the preaching with the exception of two sermons, which were preached by Bro. Pinnix on the last Sunday of the meeting.

This surely is the great meeting that our former pastors have worked so earnestly for, and it was just what my dear old father so much desired to see while he lived and that he prayed so earnestly for before he died. The church was greatly revived and a number of good substantial members added to our church. Truly it was a good meeting.

J. C. Huffines.

Guilford College, N. C.

Mt. Gilead.

Our meeting at Mt. Gilead began the second Sunday in August and continued until Thursday night. Dr. W. T. Herndon preached for us twice during the week and encouraged us by his presence. There were five conversions. This church has recently been painted, and the outside appearance greatly improved. There are some faithful members in this church. Bo. Sank Wilder is the faithful and efficient superintendent of the Sunday school.

Bethlehem.

The protracted meeting at this church began the third Sunday in August and continued until the following Wednesday evening. We had no ministerial help, but the services were well attended and some good accomplished. There were six conversions. This church is situated in a community where the colored people are in a majority, but if the forty or more babies that attended the meetings live to get grown, the whites will surely carry the day.

Antioch.

We began a series of meetings at this place the fourth Sunday in August and closed Wednesday evening. There were at least five hundred people present on Sunday and good congregations at every service. Having no ministerial help, the writer did all the preaching. There were conversions at every service—something which never had happened to us before. Eleven professed faith in Christ and expressed a determination to serve Him.

A new organ has recently been placed in this church, and it causes a considerable improvement in the musical part of our services. We are expecting good things from this church in the future.

Herbert Scholz.

Macon, N. C.

Winchester Letter.

Our Annual Conference, which has just closed, was in many respects the best

in our history. The Secretary gave a full account in The Sun last week. I gave up all my work in the upper part of the Valley this year in order to devote more time to the Winchester work. I shall be here three Sundays in the month and give the other Sunday to the West Virginia churches, Timber Ridge and Timher Mountain. My work with the Valley churches has been pleasant and I was loathe to part with them.

The work at Winchester moves along nicely. A Ladies' Aid Society has been organized with Mrs. W. T. Walters President; Mrs. J. S. Davis, Vice President; Mrs. B. E. Lafollett, Secretary; and Mrs. Lillian Rudolph, Treasurer. The work on the building is being pushed forward. The frame has been raised and carpenters are busy preparing the structure for the roof. We are having good congregations at our services in the Friends (Quaker) church. The following donations have been received:

Previously reported\$1,754.39

Received since, cash:

Mrs. J. A. Andes	\$ 2.00
Mrs. Priscilla Miller	4.33
Mrs. J. E. Lincoln	5.00
Rent	8.00
Mrs. E. P. Myers	3.00
E. L. Louderhaek	5.00
A. J. Louderhaek	7.50
Cash collection (Winchester)	3.76
Cash collection (Island Ford)	1.05
Cash collection (St. Peters)	.55
A. S. Anderson	10.00
H. N. Brill	5.00
Jas. Snow	1.00
R. A. Burke	5.00
Jacob H. Hoffman	5.00
C. F. Clem	3.00
C. D. Maphis	5.00
F. H. Mayes	1.00
Robert Conley	1.00
Mrs. Linnie Morris	1.00
Mrs. Mollie Shiflett	1.00
Miss Lizzie Johnson ...	1.00
Miss Edna Johnson	1.00
Jerry Thorpe	1.00
A. C. Boyce	1.50
Miss Annie Liehliter ...	3.00
Geo. Mayes	5.00
J. E. Foster	3.34
Rev. H. R. Clem	1.00
A. P. Liskey	5.00
Rev. J. W. Dofflemyre .	1.67
S. W. Lincoln	25.00
F. D. Liskey	3.00
Willie Liskey	3.00
Avis Liskey	3.00
H. C. Bruce	2.50
Jno. E. Shiflett	1.50
Ernest Spitzer	5.00

J. R. Liskey	5.00
W. H. Vanpelt	5.00
T. H. Showalter	5.00
M. L. Snow	1.66
Geo. F. Morriss	1.00
W. A. Crawford	5.00
Mrs. Iola Morris	1.66
T. W. Liskey	3.50
Church Ext. Fund (Conference)	40.00
M. A. Dofflemyre	3.00
Miss Elsie Foltz	2.00
Mrs. Reuben Foltz	1.00
Walter Liskey	1.00
Rev. H. C. Moore	8.34
L. S. Rhodes	8.50
J. P. Vanpelt	5.00
J. T. Marshall	5.00
C. E. Himler	1.70
Total	248.06

Material and Labor:

H. G. Brill	10.00
Mrs. H. G. Brill	10.00
Miss Minnie Brill	2.17
Total	22.17
Grand total	\$2,024.62

We are very grateful for all these gifts and pray God's blessings upon the givers. We are badly in need of funds now to carry on the work and trust that our friends will remember us with a donation at this time.

W. T. Walters.

Winchester, Va., Sept. 1, 1190.

NOTICE.

The Home Mission Board of the Southern Christian Convention will meet in annual session at Greensboro, N. C., on a date to be named by the chairman, between Sept. 15 and Oct. 5, 1910. All matters to come before the Board by correspondence and application for aid may be sent to the undersigned.

Notice is hereby given that hereafter the Home Mission Board of the A. C. C. will require all points within the Southern Convention desiring financial aid to come recommended by the Home Mission Board of the Southern Convention.

Respectfully,

J. O. Atkinson, Sec.

Elon College, N. C.

—Western North Carolina had the heaviest rains of a decade last week. Much damage was done to crops and traffic, there being many serious wash-outs about Asheville and further west.

—No wonder Paris is fast. According to reports France slaughters 200,000 horses for human consumption, Paris alone taking 80,000, annually. The demand for horse flesh grows and cannot be conveniently supplied. There are said to be 500 shops in Paris where horse flesh is sold for human food.

NOTES AND PERSONALS.

—Rev. T. B. Dawson changes his address from Elon College to 404 Lithia St., Greensboro, N. C.

—Rev. H. W. Elder, Richland, Ga., is to assist Dr. P. H. Fleming in a series of meetings at the Burlington Christian Church beginning next Sunday, 11th inst.

—Prof. and Mrs. J. T. Cobb, formerly of Elon College, spent Friday here shopping. They left the following day for Cooleemee, where Prof. Cobb will have charge of the graded school for the coming year.—Burlington News.

—The Chicago, Burlington and Quincy Ry Co. has announced that hereafter it will discharge any employee who smokes cigarettes and will not employ any one addicted to the habit, as it renders one unfit for the most efficient service.

—Dr. Staley's vacation is over, we are glad to say, and we trust he will begin at once his Suffolk letters to The Sun. Neither Sun nor Sun readers (save those of the Suffolk church) voted him a vacation anyhow, and here is hoping that he will write two of his delightful letters a week for the next six weeks—four to make up, and two for interest. We know nothing else that will appease, especially as the editor used the space left vacant by Suffolk Letter.

—Will the esteemed Norfolk Landmark—who sits at the head of the Round-Table and makes the New International look like a last year's Almanac—tell us for good and all who was the father of "Rural Free Delivery"? It must have escaped The Landmark's notice that certain North Carolina papers are claiming that the rightful father and founder of this great boon to the rural districts was bred, born, and reared in North Carolina.

—The esteemed Norfolk Landmark has certainly made wonderful improvement of late. It comes out Mondays, has added "Landmarksmanship," and, last but not least, it has moved that "family wines" adv. two columns to the right, so that you can now read every word of the rich and ripe editorials and not butt into that wine business—unless you want to. If this improvement keeps up we will be constrained to believe that the editor of The Landmark was born in North Carolina, possibly in Mecklenburg County, and maybe in or near Charlotte.

—No magazine in all our acquaintance has improved so much in every particular within recent years as The Book News Monthly, published by John Wanamaker, Philadelphia. The magazine is not only literary, but artistic and car-

ries the best, in the most attractive style, about new books that are worth while. We do not see how a lover of books, and one who wants to know what is doing in the book world, can "keep up" better than by reading Book News. The September number now before us is rich in its table of contents and beautiful in design and make-up.

—Bro. W. T. Walters writes that the work goes forward on our Winchester, Va., house of worship. The brethren will stand by pastor Walters in this good and worthy undertaking. Winchester should have had a Christian Church years ago. It is useless to say that Bro. Walters, having put his hand to the plow, will not turn back, but go forward. He will carry the work successfully through, or ever be found trying to the utmost. Walters will do at Portsmouth what Harrell has done at Portsmouth—erect a house that will be a source of pardonable pride always to the great cause he represents:

—There are appeals for help in building "Christian Churches" in California. Dr. O. W. Powers, Secty. of Home Missions, Dayton, writes: "We have no Christian Churches in California. The people who appeal to you are the Disciples of Campbell. Please notify Christian Sun readers as The Herald has already published." We do not understand why our Disciple brethren will persist in calling themselves the Christian Church when they are not willing to accept the position of the Christians. They do not hesitate to flood the mails with petitions to the Christians for help in prosecuting their work.

—We want every Christian Sun reader have the opportunity of reading MacClenny's "Life of Rev. James O'Kelly and The Early History of the Christian Church in the South." MacClenny has spent years collecting material that has not been printed before, and nothing like this work had been attempted. Reading the book will certainly cause the reader to have a deeper love for the Christian Church and greater admiration for the great man whose life and labors have meant so much for Christian liberty and church fellowship in the world. It is a great history and may be purchased for \$1.50 of The Christian Sun, Elon College, N. C.

—Thus the Charlotte Observer editorially:

"When, by an overwhelming majority, the Canadian General Methodist Conference voted for organic union with Presbyterians and Congregationalists in the Dominion, the proposed body to be known as the "Union Church," it would seem that a larger degree of

Christian unity than even enthusiasts have expected to see any time soon is in almost immediate prospect."

A whole field of straws bending in the same way these days leaves no one in doubt as to which way the wind is blowing in the matter of Christian unity and denominational cooperation.

—Editor Wade Harris of The Charlotte Chronicle has been to Blowing Rock, also to the Cone estate situated nearby, and was carried away by the beautiful scenery and the glorious sights. All of which is good, but men and brethren, read this from the Colonel's usually steady pen:

"Oh, fisherman! Take a stroll around the lake on the Cone estate. It is a marvelous sight. Nobody is allowed to throw a line in the lake—not even a member of the Cone family. The water is as clear as crystal. The fish will follow anybody around the lake—great schools of them, all trout."

Will Bro. Harris tell us why a fisherman should be invited to stroll around and see fish in a lake. Ever hear of Tantalus, Colonel, or of that good and wholesome injunction, "Lead us not into temptation"? Advising fishermen to go where they are not "allowed to throw a line." Well, that is the limit!

—We commend to the favorable consideration of other towns the example of the several Bible or Baraca Classes of Burlington who have organized themselves into the "Men's Bible Class Association of Burlington." The purpose is to stimulate each other to get the men of the town to enlist in Bible-study and Sunday school work. A report is to be given to the local press each week of what each class did on the previous Sunday. Here is the report for Sunday, August 28, 1910:

Methodist Baraca Class, 20 present, collection \$1.10.

M. P. Baraca Class, present 26, collection \$2.00.

Baptist Baraca Class, present 40, collection \$2.00.

Christian Men's Bible Class, present 14, collection 49 cents.

Presbyterian Young Men's Class, present 17, collection \$2.32.

The secretaries of the Young Men's Classes of the German Reformed and Lutheran Sunday schools failed to hand in their report. Please hand in your report on every Monday. Total attendance, all classes 97. Total collection, all classes, \$6.81.

—One editor in this State felt called upon last week to explain "Where Is Denton?" Now we should have said that Denton is where the Press Convention was invited to meet last year. But

it would evermore have been a caution in print if Editor Varner of The Dispatch had been asked the question. Colonel Varner says that people find the way to High Point, Greensboro, and Charlotte by telling them how far, and in what direction, these places are from Denton.

But at any rate we note with peculiar pleasure that our Methodist Protestant brethren are moving to locate and build their Orphanage at Denton. We trust the Orphanage will soon be built and in successful operation, for no institutions are truer types of living Christianity than orphanages. Our Protestant brethren in North Carolina are well able to build and sustain such an institution, and we have no doubt they will find it one of the most delightful tasks of church and charity yet undertaken. God speed them in the good and glorious undertaking.

COLUMBUS, GA., LETTER.

The fourth Sunday of last month was a pleasant day with us in Girard. Congregations were good both morning and evening and the people seemed unusually interested. Our mid-week services at this place have held up well during the summer. These meetings have been full of life. The S. S. is doing well. Our revival services will begin the second Sunday instant. Rev. C. M. Dollar has promised to be with us. We look forward to a good meeting.

Protracted services began at North Highlands last Sunday. Rev. G. D. Hunt is with us and is doing the preaching. His sermons are plain, practical and powerful. The meetings are being well attended and the interest is good. Our S. S. here has taken renewed interest of late. The attendance has increased more than 100 per cent within the past three months.

Rev. J. H. Milam was at Waverly Terrace last Sunday and preached morning and evening. Bro. Milam will preach here again next Sabbath.

The time for our conferences in Ga. and Ala. is rapidly approaching. We have less than two months in which to finish the work for this year. Brother, has your church made arrangements to meet conference apportionments in full? If not, what is the reason? Where does the blame fall? Are you ready to pay your faithful, hard-worked pastor what you promised him when he accepted the charge of your church? If you appreciate the work he has done, prove that fact by meeting your obligations to him. Then his heart will be glad and yours will not be sad. For the next few weeks let

everybody be up and doing for the Master that we may come up to the annual sessions feeling good over what has been accomplished. Let us strive to make the next sessions the best in our history. We can do it, we ought to do it, and God expects this at our hands.

G. O. Lankford

Sept. 3, 1910.

NORFOLK LETTER.

Bro. J. L. Rogers and family, who have been visiting at his old home in Georgia, have returned and were in their places at the services yesterday.

Mrs. Jas. A. Eley, who has been visiting her daughter, Mrs. Dixon, at Warren, Pa., has also returned and resumed her place in the primary work of the Sunday school. We hope to steadily increase our work now. We had 99 present yesterday.

The Gordon family, three girls and two boys, have united with the school. They have been attending the Memorial Temple, but being nearer to the Third Church, have now decided to cast their lot with us.

Virgie and Mary had not missed a Sunday in seven years last June—a fine record. I hope they may be permitted to make such a record in their new relation.

Bro. Hanson continues to please his hearers. Congregations are steadily growing. He has been preaching a series of sermons on the book and on the character of Job. He gave the second of the series Sunday morning. At night his subject was "The kind of church members I like." He announced that beginning next Sunday evening he would preach a series of five sermons to young people.

Bro. Howsare, of the Temple, has returned from his vacation, and filled his appointments yesterday. He reports a very satisfactory day. He was accompanied by his father, who will spend some days in the city. His wife and children, who have been in Ohio, are expected home this week.

Rev. M. L. Bryant leaves today for Johnson's Grove to assist Rev. R. H. Peel in a series of meetings.

J. W. Manning.

DEARTH OF MINISTERS.

The Protestant Church is calling loudly for "men" to go into the ministry. Seminaries are unable to supply the demand. New fields are opening up and enough preachers are not available. The official statement of one of the most aggressive denominations shows a total of 10,011 churches with only a total of 9,173 pastors, which means 938 church-

es have no pastors, or that many must share the services of the same men.

A writer in one of the leading religious journals of the country asks, "Who is responsible for this deficit in available men for the pulpit?" Over in the want ad department of this same journal appears this item: "Three good men wanted for three promising fields that will pay about \$900 each."

If this is not the whole answer, it is at least a large part of it. The church is asking young men, college graduates, to spend three years in seminary preparing themselves for the Christian ministry and then for "good men" it will pay \$900 a year. Of course, the work of "saving souls" should not be placed altogether on a money basis, but it nevertheless costs money to support even a preacher's family, and one of the chief reasons today why many ministers find their influence or channels of usefulness outside their pulpits, so restricted is their lack of means to enable them to come into legitimate association or competition with men of similar caliber or station in other walks of life.

The Church may plead as it will with pious eloquence for young men to do its work, but young men who are capable to do its work and to do other important work are not going to answer the call very readily so long as they perceive prosperous churches holding out niggardly salaries for service. If churches would loosen up on their purse strings they might be able to find an answer to that question which seems to puzzle so many. "Why do not more men attend Church?" Mediocre material in the pulpit is never going to make much headway competing with superior material in other avenues of intellectual enterprise.

It is the habit of business concerns to fit the salary to the man, and when business demands a very high-grade man it raises its offer to his level. Business methods applied to Church work generally yield handsome returns.—Omaha Bee.

A missionary stationed at Chefoo, N. E. China, writes thus of the great change that has taken place in transportation facilities in China: "Think of it! We now receive a home mail in less than three weeks via Siberia. When I came to China, three months was short."

—The Mauretania, the magnificent and majestic ocean liner, is to be converted into an oil burner and will consume 68,000,000 barrels of oil on each trip across the Atlantic. Oil has been found to be cheaper than coal and does not create the disagreeable smoke.

SEEING THINGS IN NEW YORK.

I referred in my last article to the working class among the poorer people of New York City. There is another class, some rich, some poor, who do not work at all. Some of these sleep during the day and ply their trade at night. The leading streets are never clear of people. In certain sections men and women are out in great numbers as late as 2 A. M. The order of Mayor Gaynor closing all hotels and saloons at 12 o'clock is having a tendency to lessen the crime and evil heretofore so characteristic of certain sections, however in spite of a well organized police force professional crooks of both sexes do a flourishing business. Let the stranger who has the courage to do such a thing stand for half an hour after midnight on certain street corners even on Broadway and note the propositions that will be made him. Sad day when any young man or young woman comes here to make a start in life, especially without the right kind of advice and help. Thousands have thus made the mistake of their lives. Few places in New York are more interesting than the Stock Exchange and Wall Street. The Stock Exchange proper is little short of a madhouse, especially when there is considerable fluctuations in the price of stocks. It is almost as bad among the curb brokers in the middle of the street. Here the street has been fenced off with rope for a certain distance and in this pen men push and shove and yell and jesticulate like lunatics. Fortunes are made and lost in a single day. Bareheaded and with coats off men stand in the hot sun for hours in the hope that things will come their way. There are many young men in the restless crowd who are choosing this as their life's work. The whole thing is nothing less than a gambling scheme on a big scale, licensed by law and protected by the authorities. In broad daylight in the middle of the street the game is played, the space is reserved and vehicles must go around the block. The poor fellow who is caught gambling in some joint on the Bowery is "run in" and made to pay for his fun but these men are only buying and selling stocks. "O, consistency; what a jewel."

There are two classes of individuals in New York who make a living honestly, (of course there are others). But these two, the news boy and the hand organ man, interest me especially. If the paper isn't worth the penny the newsboy charges for it, it is not his fault. He earns every dollar he makes and nobody works harder or more faithfully. The

hand organ man, with his faithful wife to help him, pulls his cumbersome machine about the street, dodging here and there to keep out of the way, and making the best music of which he and his outfit are capable. He is helping in his humble way to make the world better—music, even his kind, is elevating. "Move on," says the big blue-coat policeman, "you're blocking the street." The hand organ man must move on but the curb brokers in Wall St. may monopolize the whole street and none dare molest.

S. M. Smith.

(To be continued).

WEAK-MINDED PRIDE.

By C. H. Wetherbe.

There are a great many people who ought to be told that they make poor exhibition of themselves, just because they are indulging in a kind of pride which has a very shallow basis. They make a good deal of display on a very small amount of capital. They would like to have it appear to others that they are decidedly superior to ordinary mortals, although in reality they are very ordinary folks. A prominent Southern preacher says:

"A girl went to college. Somebody asked her one day what her father did. He was a policeman, and she said: 'He is employed by the city government.' Why should she hesitate to say that her father was a policeman? Is there anything dishonorable about being a policeman? I do not know any calling more honorable. I know another girl, whose father was a veterinary surgeon, a horse doctor. There is nothing dishonorable about doctoring horses and cows, dogs, and the like. She was off at a watering place, and was asked what her father did, and she said he was a doctor. Some one asked: 'What kind of a doctor?' She said: 'He is a specialist.' She did not tell what he specialized on."

It is evident that the young woman greatly desired to have it appear that her father was a professional man of extra eminence. Probably she imagined that if people thought that her father was one of the foremost men in society, she herself would have much more attention paid to her than she would receive if her father was known to be only an ordinary man. What weakminded pride that is! And it is but one instance among many, who were born and reared in a rural section, and have become residents in a city, will soon seek to have people think that they never knew anything practically of country life. They swell up with cheap pride, and assume

an air of large superiority. Many a poor girl of ordinary parentage, and with but little education, after having married a man of considerable wealth, has soon become so inflated with pride and self-importance that she would not deign to associate with poor people, however respectable they were; nor would she even notice them. Such ones are pin-headed persons, with minds so small that they do not know that they are laughed at by people of sense and modesty. You may not have much brains, but you can be modest.

THE GENERAL EFFECT OF SANITARY PROGRESS—INCREASED EFFICIENCY.

From an economic standpoint, the average American child is a liability until its seventeenth year, after which time it becomes an asset. That is to say, it is necessary for the individual and the public to contribute to the physical, mental, and moral development of a child until it reaches its seventeenth year. After the seventeenth year the average American child becomes self-supporting, and, in addition to its own support, becomes a source of revenue for others, individuals and for the government or public. Death before seventeen means a financial loss of all that the individual and public have invested in the child; after seventeen, the longer death is delayed the greater the returns on the investment. Anything, therefore, that diminishes the probability of death before seventeen and increases the probability of life after seventeen is financially an individual and public blessing. Such a blessing is sanitary progress from a business standpoint.

Going back to the oldest reliable statistics on the duration of life in existence, we find that in the sixteenth century the average duration of life was 21.2 years; at the beginning of the nineteenth century about 30 years; at the present the average duration of life is 44 years. During the last quarter of the nineteenth century—the most active period in the growth of natural science—the average duration of life increased at the rate of 25 years per century, and between 1890 and 1900 the increase in Massachusetts was at the rate of 40 years per century.

In India, where sanitation is unknown, the average duration of life is 23 years, or what it was about 40 years ago.

Just as the light of sanitary science rises nearer the meridian of perfection, so the shadow of death shortens.—N. C. Health Bulletin.

SOME RELICS.

The prime doctrine of that strange mixture of religion and philosophy called Gnosticism, which flourished in the second century, was that this is an ugly world, that matter is the seat of evil, and that there is an eternal enmity between God and the world which He has made. It was taught that God separated Himself as far as possible from the world, and that to get very near to God is to get very far from the world. It is not strange that under the influence of this doctrine the wildest form of asceticism prevailed.

Gnosticism flourished only for a little while. It fell of its own weight, but not until it had impregnated the Christian Church with heresies which have come down through the centuries to plague our ecclesiastical and spiritual life.

One relic of the hurtful old system is visible to-day in the idea that the world of things and action is not the proper arena for the Christian. Some people would have us believe that the world, this "vale of tears," is to be left as soon as possible. They seem to think that they reach the highest point of sainthood when they long to leave this world. To them salvation is a term which belongs only to the vocabulary of heaven. With them the Church is but a life insurance company which guarantees exemption from suffering in the world to come if we only pay the heavy policies here.

Another relic is the indifference of the Church to the business knowledge and methods of the world. Christ taught that the "children of this world are wiser in their day and generation than the children of light." The Church has seemed slow in appropriating and assimilating this truth.

We fear that many Methodists who know what financial obligation means in the business world, and live up to the knowledge, show a strange ignorance of the meaning of the term when they apply it to matters ecclesiastical. How many "sit and sing themselves away to everlasting bliss" during the year without giving one evidence of an appreciation of the fact that it takes money to run the Church? If perchance they should give something in a financial way, it would be called "quarterage." Perish the very idea of "wages" in the sacred domain of the Church! In winter we have sat in churches when the congregation shivered with cold, or in summer when the dear people drank in atmosphere which had stagnated the whole week. No first-class hotel or other public place would dare to attempt to prosecute its business with such unbusiness-like regard for public comfort,

Within several blocks of concert halls and saloons, which were using the most attractive music to entice and hold the people, we have sat in churches where there were men and women who would have been shocked at the sound of a violin or cornet in religious worship.

Still another relic is seen in the collar which a fastidious propriety gives the preacher to wear. There must be no reference to matters political or social in his sermons. Such matters belong to the world. He must dress in conventional garb—that which looks funereal. His sermon must be brief, but not so his coat. The brief coat is for the business man. The preacher must maintain an awe-compelling dignity. He must not mingle much with the people on the streets. He must not ride a bicycle. He must not preach on the streets. He must wear a "grand, gloomy, and peculiar" look. This differentiates him from the man of the busy world whose smile is that of the morning and whose laugh has the music of the lark.

The relic which probably represents that which is most hurtful is the instrument which draws a line too fine between the so-called sacred and the so-called secular. There is the truly sacred and the truly secular, but we are writing now in general terms. According to the common idea, the sacredness of a thing is in proportion to its distance from the world. The secularity of a thing is in proportion to its nearness to the world. Selling goods is secular because it is a business which belongs to the world. Preaching the gospel is sacred because it is supposed to have reference to the other world. Monday is a secular day because it is a day for business activity. Sunday is sacred because it is a day when the activities of the world are supposed to cease. The market house is secular because it is right in the midst of the world. The church is sacred because it is regarded as a place apart from the world. Hence the idea of a corner lot on the business street for a church is still somewhat new in some sections.

It is not necessary to emphasize the fact that with God the nearness to or distance from the world plays no part in His determination of what is sacred and what is secular. His doctrine is altogether different from that of the Gnostic heresy which still prevails. This is not an ugly world. When God made it and looked upon it, he saw that it was "good." Carpeted with green and curtained with flowing mists and trailing clouds, it is a thing of beauty. Nothing that God has made is the seat of evil. "For out of the heart proceed

evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." There is no warfare between God and His world. God has not separated Himself from His world. He sits upon a throne of power, but He is in every dewdrop and grain of sand. All things that are pleasing to Him are, in a sense, sacred. There is nothing profane in God's sight except sin.

Surely we cannot do better at this juncture than to quote those words used in Christ's touching sacrificial prayer. They come to us as professing Christians in trumpet tones. They are: "As thou hast sent me into the world, even so have I also sent them into the world." A mighty emphasis is to be placed on that phrase "into the world."—Nashville Christian Advocate.

LAUGHABLE LIQUOR LOGIC.

The spectacle of a representative of a great business combating a measure to increase their sales is sufficiently novel to deserve special mention. According to the vigilance committee of the United States Brewers' Association sales of beer increased 90,000,000 gallons last year and sales of spirits by 11,000,000 gallons. This increase coincides with the crest of the prohibition wave, as the time discussing ways of defeating prohibition. Another dizzy proposition of the brewers is the assertion that the country has grown intemperate in its use of liquors in proportion as it consumes more. From all this one is forced to the bewildering conclusion that the less liquor there is the more we consume, and the more we consume the less we drink. There is such a thing as intoxicating logic as well as intoxicating liquor.—The Nebraska State Journal.

DANIEL WEBSTER ON RELIGION.

Religion is a necessary and indispensable element in any human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to the throne. If that tie be all sundered, all broken he floats away—a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terrible language, as living "without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all happiness, and away, far away, from the purposes of his creation.—Ex.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE MANY AND THE FEW.

Many are called, but few are chosen.—
Matt. 22:14. (Golden Text, Sunday, Sept. 11).

Nothing is clearer in the Bible than that the gospel invitation is to all. Jesus especially emphasizes this on the last day of His public ministry. He sounds no uncertain note, and makes full and clear His words of warning and of invitation. He represents Himself as the King's Son—and so He is. He likens the Kingdom to a marriage feast. Servants are sent out to bid those who had already been invited to come. Servants had been sent out—John the Baptist, the seventy and many others, to carry the invitation. But those who were bidden would not come. Nothing daunted He sends forth other servants to carry the message and to urge that the feast has been prepared and is now ready. Still they refuse to come. Then he tells the servants that they who were bidden—the Jews—would not come. Go out into the highways and hedges—among Gentiles, pagans, everywhere, among the good and the bad—and bid them come. Then the wedding is filled with guests. In this wholesale gathering some will come in without proper preparation. It is ever so. Where and when many are gathered into the fold, some will come in otherwise than by the door. Some will enter the church unprepared—come in with intention to deceive, or with the belief that they are good enough as they are, and need no repentance or new birth. Such will, of course, be cast out.

The many are being called, have been called from Lord Christ's time to our day. But of the many who hear the gospel invitation, few, comparatively,

are the chosen. Only those are chosen who hear, heed, and obey the gospel message. Many hear who will make no effort whatsoever in preparation. They will not make their peace with God; will not seek Him in the pardon and forgiveness of sin; will not make their calling and election sure by any sort of service or surrender to God. The chosen are only those who surrender to God, that they may be saved by His mercy, love and favor. Whosoever will may come. But man opposes his stubborn will. Jesus lamented, sorrowed over Jerusalem because her sons and daughters would not repent. Because they would not He could not. By His divine nature He can only save such as will hear His call and obey His voice.

THE GREAT ANSWER.

A child may ask questions about the Bible, religion, God, that no theologian can answer. There are many questions arising in the mind that admit of no answer. They are questions of experience, of life, and of love that cannot be put into words. Dr. Francis Brown pointed out the very best use of the Bible when he said "It does not furnish ready made answers to all questions, but it brings us face to face with the Great Answer."

I was discussing with a friend as to which of two preachers was the greater and more powerful in the pulpit, judged from a human point of view. "Why," said the friend, "the one opens the Bible to you, expounds its rich and sacred truths, and reveals the meaning of the words of life written therein. The other opens to you through the Bible the life and love and labor and meaning of the Man Christ Jesus."

Many doubt and discredit the Bible, preaching, church service, because these do not answer all their questions. How senseless and silly. We are not seeking to answer all our questions. We seek and serve and preach and worship that we may be brought face to face with the Great Answer.

"TOO GOOD."

The most desperate and despicable method the Devil ever uses to keep people in the wrong, and following the bad, is to make them "mind out, lest people will think them too good." It is a fact that many people are afraid to do much for the church, or in church, or about religion lest they create the opinion that they are better than they really are. You have seen just plenty of people who would not energetic, or even active,

in the church matters lest they be thought to be better than they really are.

There never was any living mortal too good. We cannot get to be too good in this world. Surrender and obey and serve all you will, still there is room and plenty in which to grow better and better. We will never get so good in this world that we need stop, or will stop, growing in grace. God's riches and resources are unbounded, limitless, infinite. The better we get to be the greater yet is the possibility of growth.

The great Dwight L. Moody, speaking on one occasion of the kind of men that world really needs today, said,

"Some men are afraid of being too religious. What we need today is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? 'One shall chase a thousand to flight.' It takes about a thousand to chase one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God and not half-hearted in their allegiance and service."

AFRAID OR ASHAMED.

This incident appeared in print recently: "A man was dying and his pastor said to him, 'Are you afraid to die?' The man looked up and said, 'No, I am not afraid, but I am ashamed to die. I have lived well—nigh on to sixty years, and, so far as I know, I have never led any man or woman or child to Christ. I have never tried to do it. I am not afraid to die, but I am ashamed to die.'"

—That was doubtless an honest confession. In many, many obituaries we see the statement, "He was not afraid to die." If the matter were sounded to the bottom, would "he be ashamed to die"?

The world is to be won to Christ by the living testimony of those who profess to know Him. It is a poor life in Christ we are living, if we do not think that life worth trying to win some one else to. Winning a soul to Christ is the highest, holiest and happiest service a human being ever rendered another.

ELON COLLEGE ITEMS.

The work is done for the opening day now and Elon's friends are hoping it has been done well. Our people have never stood so loyally by the institution and we feel that such loyalty will tell. There are some doubtful ones at home yet however. Will the friends not speak the decisive word to them within the next few days? Thanks to everybody.

Mr. and Mrs. C. A. Howell, Hatch's Bend, Florida, who have been spending a month in New York and other cities and summering places to the North of us, stopped over here last Saturday, Sunday and Monday with Mrs. Harper, with whom their daughter, little Dorothy, had been spending the past month, and left for their Southern home Monday.

Mrs. Sadie Jones and children are at home after a summer trip to Wake County. Mrs. Jones will conduct her same private boarding place this year.

Mrs. Harry Trotman, Churchland, Va., and two children are at Mrs. Harper's for the month of September. Mrs. Trotman is an Elon graduate, known to those of former days as Miss Jennie Pretlow Holland. Her class was the famous '99. Her friends are glad to have her visit the College again.

Mr. and Mrs. W. J. Lee and Mrs. R. Williamson, of Driver, Va., are visiting at the home of Dr. Atkinson.

Prof. W. T. Lawrence was made temporary chairman of the Democratic Alamance County Convention last Saturday and by acclamation was made the nominee of that party for the House of Representatives. He has not yet accepted the nomination, but pressure is being brought to bear on him to accept.

The summer term of the Sunday school, with Mr. D. W. Brown as superintendent and Miss Allen Patton as secretary, has been pronounced a success.

The "C. B. C." Organized class of the Elon College Sunday-school will be one year old next Sunday and will duly celebrate its birthday.

Miss Lewallen, sister to Mrs. W. D. Brown, is visiting here.

Mr. D. W. Brown has gone to Ashboro to visit his father. He will return Tuesday.

Mr. A. L. Lincoln, instructor in French, Mathematics, and Business Department, came in Monday..

Prof. N. F. Brannock, who spent last year at Johns Hopkins University studying his specialties, Physics and Chemistry, will resume his class-room work as the head of the Natural Science Department with the opening of the fall term.

Prof. and Mrs. Lawrence spent Friday

at Mebane, visiting the family of Dr. N. D. York.

Dr. Atkinson preached in the Burlington Christian Church Sunday. Dr. Fleming was called off by a funeral.

The Misses King of Raleigh are visiting their aunt, Mrs. J. L. Foster.

An enjoyable social event was the china wedding of Rev. and Mrs. J. L. Foster, which was celebrated last Saturday at the Orphanage. The presents were many and useful and costly and these good people gave them all to the Orphanage.

Temporary arrangements for conveying cold and hot water to the College Buildings have been made pending the testing of the deep well and the arrival of its specially designed pump. A different system of heating water has called for the delay in that matter.

W. A. Harper.

NEWPORT NEWS LETTER.

Issues of newspapers differ, like the days and seasons. Some are filled with sunshine and crowded with interesting incidents while others are uninteresting and dull. Then too every day does not appeal to every one alike, and just so with the issues of a paper. Your last issue was to this scribe one of the most interesting we have seen, and for several reasons. You had about twelve different writers, each with a different topic, or phases of our work, besides your excellent editorials. If "misery likes company" then Prof. Smith's letter should be comforting to many. He says he attended the Plymouth Church, where Dr. Hillis preaches and "there were less than seventy five persons present." Hillis is a great man with a great following, so let us smaller fellows take courage and "find comfort" here in our "misery" because of small attendance these summer months. We can't expect to beat Hillis nor equal him, and so what if we do have small audiences occasionally and even often. Last Wednesday evening our church here held an interesting business meeting and although the weather was inclement the attendance was good. The present pastor was unanimously reelected. The following other officers were elected: Organist, Miss Estelle Butler; Assistant organist, Mrs. J. T. Irby; Chorister M. M. Vipond; Ushers, R. L. Stringfield, W. R. Cole, Thos. J. Wright and H. R. Powell. August is usually a dry trying month in the work here as so many of our people leave the city, and there are so many things during the summer season to attract the people away from the church on Sunday.

The friends of Brother C. D. West will

be glad to learn that he is convalescent now and will probably soon be out again, after a siege of typhoid fever at the hospital. We are all back at home again under the duties of the pastorate after a three weeks' vacation tendered us by the church, although I returned to my pulpit every Sunday. During the time it was my privilege to attend the Camp meeting at Wakefield two days and to hear the Rev. Joseph H. Smith, a member of the faculty of Meridian College, Miss., preach, or rather teach. I never listened to a finer expositor. I heard no "strange doctrine" taught there, but to my mind these annual Camp meetings are emphasizing one side of Christian life greatly neglected by most of our churches and so much needed by us all. The services this writer attended were uplifting and helpful, scriptural, and dignified in their conduct. If Mr. Smith's position is correct and he has not misinterpreted Mr. Wesley, then the Methodist Church, it would seem, must either repudiate Wesley or accept Mr. Smith's theology. M. W. Butler.

Sept. 1, 1910.

—It is certainly with deepest regret we note that Editor John M. Julian of The Salisbury Post is in extremis from a severe case of pellagra. Here is devoutly hoping that his physicians will be able to stay the malady and nurse him back to health and strength. Besides being an able newspaper man, Julian has served successfully as legislator, and has made good wherever he has worked. And in all our craft of newspaper men in the State there is no more thorough and kindly and courteous gentleman than John M. Julian. The Sun's editor numbers him among his personal friends and esteems him for his gracious manners, gentle breeding, and great-heartedness. May a kindly Providence spare him.

—Rev. D. A. Long, D. D., Graham, writes: "The advertisement in The Sun for the Annual brought it all right. Miss Dora Ayscue of Henderson, N. C., sent me the first copy and of course gets the prize of one dollar. Prof. Lawrence found a copy in the Elon College library, the day after Miss Ayscue sent her copy. I will make Prof. Lawrence a present of a book for the Elon library. Now the Annuals are coming in too fast. Please say to Sun readers that I am fully supplied. Dr. Staley has been digging up old Annuals, but does not find 1871-2." We are glad that Dr. Long found the desired information and in abundance. It shows that there is a care amongst many for the preservation of our valuable records.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S PAGE.

The Band of Cousins.

Jas. L. Foster, Supt., Elon College.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

He that hath pity upon the poor
lendeth unto the Lord; and that which
he hath given will he pay him again.—
Prov. 19: 17.

Amount brought forward \$1,546.22
Dues.

Nannie Benton10
Holt Gerringer10
Gilbert Gerringer10
T. J. Carpenter10
Warner Carpenter10

Monthly S. S. Offering:

Jonesboro, N. C.48
Linville, Va.1.75
Wentworth, N. C.2.15
Henderson, N. C.2.25
Wakefield, Va.1.10

Special Offering.

New Hope Ch., N. C. 3.05
De Witt Klapp50
Moore Union Ch., N. C. \$2.05
J. W. Womble 1.00
Rev. P. T. Klapp, 1.00
Amt. 33rd week \$15.83
Total \$1,562.10

My Dear Children:

Rain has interfered somewhat with the work around the Orphanage, but this morning the sun is shining and every one is again busy.

We have enjoyed a visit this week from Mrs. C. W. White and son Charles from Raleigh, N. C. Charles was delighted with farm life, feeding and watering cows and horses, ploughing, digging, etc., and said he'd like to live with us.

On Friday, August 26th, we had our picnic at Kernodle's pond and a most enjoyable one it was. Miss Dora and the girls had prepared a fine dinner, and this with as much lemonade as we could drink made us quite lazy for a part of the day, but the boys enjoyed a good swim in the pond, and all were delighted with the beautiful scenery, the "big mill wheel," tremendous rocks, and lovely shade. An ideal place for a picnic it proved to be and we are going again next year if nothing happens.

Lovingly yours,

Uncle Jim.

Malone, Ala., Aug. 28, 1910.

Dear Uncle Jim:

Excuse my tardiness. Enclosed you

will find my dues for July and August, 10 cts. I saw your picture in the Biennial. It is like you. We are having some warm weather now. I attended church with papa to-day at Rockstand. Rev. J. D. Dollar preached a fine sermon. I am so proud for those orphan children that the Lord has provided such a nice home for them. I am sorry for children that have no papa and mama. I don't think I could live without mine. Good night. Your little cousin,
T. J. Carpenter.

Malone, Ala., R. F. D. No. 2, Bx 16.
Dear Uncle Jim:

I will write my letter for July and August. Uncle Jim, we held our protracted meeting at Rock Springs Christian Church; we received five members, one by letter and four by confession. I will answer your question: There are 260 chapters in the New Testament. How many books are in the New Testament that have only one chapter each? I love to read the Biennial. I am glad that the children have such a nice place to live. I was glad to see your picture in the Biennial. So I will close.

Your cousin,

Warner C. Carpenter.

Hope you will soon get an answer to your question, Warner, for it does us all good to search the Bible. Who will search to find Warner's answer?

Greensboro, N. C., Aug. 25, 1910.

Dear Uncle Jim:

Here I come with my dime for August. It will soon be time for school to start. I was promoted to the fifth grade. I guess the cousins will be glad to get back to school. I hope you and all the cousins are well. I will close with love to all. Your niece,

Nannie Benton.

Our children will be glad to start again to school, Nannie. They begin about the 1st of October or a little before.

THE SIGNBOARD THAT SAYS "BE KIND."

"If I can't make people feel better, I certainly am not going to make them feel worse," remarked a lady, recently. I thought: "What a fine motto to live by!" I know a young woman who is a positive terror to her best friends because of her sharp tongue. She believes in "speaking her mind." She says caustic things about her friends. She complains that she is not popular, but does not realize that she alone is the cause of her lack of popularity. She "drives tacks," so to speak, into everybody she meets, her sharp tongue being

FREEMAN DRUG CO.,

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CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

There's no time to call a doctor when Croup comes, you must have some immediate means of relief.

Vick's Croup and Salve
Pneumonia

relieves with the first application, and in fifteen minutes will cure the worse attack of spasmodic Croup.

If not at your druggist's, order by mail
25c 50c \$1.00
"It's economical to buy the dollar size."
Vick's Family Remedies Co., Greensboro, N. C.

the hammer.

"Words fitly spoken are like apples of gold in pictures of silver," we are told by the sage of olden times; and no truer words were ever spoken. Like the dear woman who said, "If I can't make people feel better, I certainly won't make them feel worse," we can always find something pleasant to say if we try.

"What a shabby buggy your friend drives in!" remarked this "driver-of-tacks" lady. I winced, of course, and did not take the trouble to inform her that my friend was more able to buy a fine buggy than she, had she wished to do so, but was using her money for nobler purposes. We never know the inside of people's lives. With Ella Wheeler Wilcox, we may say: "Where are you going? Never mind: Just follow the signboard that says 'Be kind.'"

Do the duty that nearest lies:

That is the road to paradise."

—Kind Words.

—In order to curtail production 17 mills employing 15,000 operatives in Manchester, N. H., closed down last week for a period of 15 days.

THE TOUCH OF SYMPATHY.

She was not a brilliant woman, but one of those sweet, loving natures that go singing their way through all the burdens—and sorrows of life, cheering up everybody they meet. This is the story that a successful young man of business with a brilliant prospect before him told me of her on the day of her funeral. Said he: "Three years ago I was out of work, out of money, and tired nearly to death. I came into town, and, hungry and worn out, I lay down in a yard in front of the village church. While I lay there resting in the shade, a sweet-faced, motherly looking woman came out on the porch of a little house across the street to water her flowers. Hungry as I was, I was hungrier yet to have some one to speak kindly to me, and to come into friendly relations with some one. Obeying a sudden impulse, I got up, went across the street, and asked for a drink of water. She brought it to me in the most gracious manner possible, and then evidently seeing how tired I looked, asked me to take a seat. With great delicacy she drew out my story until I told her all that was in my heart. She took me into her dining room, gave me a meal as gently as she would have served her own son, and then, after praying with me, and encouraging me, she made me take a little help, and I went on my way like a new man. All that I am and hope to be I owe to that hour's kindness received from that good woman."—Sunday School Times.

"WILL IT LAST?"

Whenever we trust Christ completely, he is able to keep us completely. But it takes only a tiny bit of distrust to make an opening in our lives large enough for the Devil to get in and complete a wreck that we ourselves have begun in this tiny and unnoticed way. Those who really trust in Christ's power to keep them from their besetting sins are kept, and they taste for themselves, habitually and perennially, the victorious life that Christ would give to all of his followers. Yet they are the exception, not the rule, among Christ's own. "The innermost suspicion of a keeping God that lies deep in the heart of the average professing Christian," says Bishop Oldham. God in Christ gave us complete and glorious victory today over that sin that saps our power. "Will it last?" we ask, in misgiving joy over the miracle. No, it will not last if we let ourselves continue to ask that question. God will last. Christ will last. Christ's power, which gave this victory, will

* * * * *

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J. J. Lambeth,
Elon College, N. C.

last. Christ can repeat his victory of today ten thousand times, and his power then will be undiminished. Why should we defeat him and hand over the keys to the enemy by the Christ-doubting, sin-admitting, sinful question, "Will it last?" Let us venture out upon him with a daring faith that is equal to the greatness of the victory which he wants to send us. We can conquer everything that we really trust to him.—S. S. Times.

CRUMBS OF COMFORT.

It is not given to all to render conspicuous service, win fame or amass a fortune. But it is given to everyone to do even more than these. Dr. Chapman said in a sermon recently:

"It is not the big thing, not the conspicuous service, but the living at home as a true father and a true mother, surrounding the home with an atmosphere of heaven and being like Jesus, that counts."

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which pro-

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:26

voked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them.—Lutheran.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention.

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE YOUNG PEOPLE'S MOVEMENT.

In Five Articles. Number I.

The Necessity of It.

The young people's movement is not an affair of babes and sucklings nor merely of young men and young women. It is a movement for the conservation of the spiritual energy of young people and the preparation of them for active work in the Church and its institutional auxiliaries, but guided, directed and controlled by the older people who retain their youthful vigor, their old-time sympathy with the young, and the gift to get others to work under their direction. But we can best understand it by a summary glance at its origin and development.

The movement grew out of the desire to find the best way to keep the young people interested in the Church and the religious life. It was no trouble then and it is no trouble now to touch the young hearts of the boys and girls, of the young men and the young women, at the revival season and to get them into the Church, but the problem was how to keep their interest and zeal and enthusiasm alive—how to keep them from going back to the world. All sorts of expedients were tried by the anxious pastors and church fathers and mothers, but the result was ever the same—a few weeks or months of interest on the part of the young people in the religious life and then a cooling off of their ardor and a going back to the ways of the old life, or at least a general apathy with reference to the Church and its work. What was to be done? It was useless to endeavor to invent new social traps with the hope of ensnaring the young in the meshes of the Church and securing their continued interest in the spiritual life. Had not the succulent oyster and the seductive ice-cream and the pink and green tea and the moonlight excursion down the bay and the trip to the mountains and the woods all been tried and to none effect, except to interest the young people in the indulgence still further of the social life? If these things did not interest them in things religious, what would? Was there no balm in Gilead?

Keeping Up the Interest.

Your hearty words help to maintain the interest. Do not grumble when work is given you to do, but accept assignments with a "Thank you!" Do not find fault with the society, but praise it all you can. Speak often in the meetings of the splendid progress of Christian Endeavor, and the privilege of being associated with such an organization.

Wise planning helps to keep up the interest. Every new and pleasant enterprise that you propose, especially if your work for it does not end with proposing it, will contribute to the well-being of the society.

Really Enjoying It.

The most useful and successful Endeavorers are those that have the best time in the society. Of course I do not mean the gigglers and the whisperers, but those that really enjoy their Christian Endeavor activities.

They actually look forward to the next meeting of the society, and long for the time to come. They seek excuses for committee meetings, instead of excuses for avoiding them. When they sing, or pray, or testify they do it with glad voices and rejoicing hearts. As it was to Christ their Master, their Christian endeavors are meat and drink to them.

C. E. TOPIC FOR SEPT. 11—A FEW SUGGESTIONS.

Proud—of What? Jer. 9: 23, 24; 1 Cor. 1: 18-31; Rom. 12: 3.

The Leader. He should be the humblest member of the Society. He should, of course, speak of the harmfulness of pride and suggest how it may be eliminated. He should point out characters in biblical history to show the miserable end of pride and the ultimate triumph of humility and meekness.

The Scripture. There are three passages. This would suggest the use of three individuals to read perhaps three additional ones to comment upon.

Question Spurs. (To be answered as voluntary participation.)

What is pride?

What is self-respect?

Why is pride harmful?

Why is self-respect right?

What is the cure of pride?

Why is pride vanity?

Of what should Christians be proud?

Of what ashamed?

How can we get rid of this shame?

Give a scriptural instance where pride did harm. (Give to several.)

Bible Verses. (To come in as voluntary participation.)

God will not suffer pride, Ps. 101: 5.

The end of proud talkers, Prov. 12: 3.

He scorneth the scorners Prov. 3: 34.

Pride do I hate, Prov. 8: 13.

Pride in the heart is an abomination, Prov. 16: 5.

Pride before destruction, Prov. 16: 18.

The lofty shall be humbled, Isa. 5: 15.

All ye are brethren, Matt. 23: 8.

The first shall be servant of all, Mark 9: 35.

Be not high-minded but fear, Rom. 11: 20.

Think soberly, Rom. 12: 3.

Mind not high things, Rom. 12: 16.

Be not puffed up, 1 Cor. 4: 6.

The deceived man, Gal. 6: 3.

Walk not in vanity of mind, Eph. 4: 17.

Nothing through vainglory, Phil. 2: 3.

God resisteth the proud, Jer. 4: 6.

The proud Pharisee, Luke 18: 11.

A proud church, Rev. 3: 17.

For next week.—Resist the Devil.

M., Resist through prayer, Matt. 6: 13; Mark 14: 38.

T., By reliance on our new nature, 1 John 5: 18-20.

W., By the Scripture, Luke 4: 1-13.

T., By the divine armor, Eph. 6: 10-18.

F., By pure thoughts, 1 John 3: 8, 9 Phil. 4: 8.

S., By trusting God, Jude 9; Rom. 16: 20.

Sun., Topic—Resist the devil! How? Jas. 4: 1-10; 1 Pet. 5: 8, 9.

Suggested Program.

1. Scripture and comment as suggested.

2. Chain of prayer for humble hearts.

3. Song service—several spirited songs.

4. Voluntary participation, during which the Question Spurs will be voluntarily answered, the Bible verses voluntarily recited or read with brief comment, and the leader will advantageously make his talk.

5. Prayer.

6. Special music.

7. Pastor's five minutes.

8. Song. Offering. Mizpah.

"If I cease to become better, I shall cease to be good."

SMITHWOOD.

Our Children's Day exercises were held here second Sunday in August. Those who had charge of getting up the program did it well. And those whose names appeared on the program performed their parts well. The entire congregation was held spell bound until the last item of the program was finished. Our protracted meeting began fourth Sunday in August. The writer was assisted by Rev. S. B. Klapp, of Greensboro, N. C. A large congregation was present on Sunday, and on Monday we had a splendid congregation. The rain began on Monday afternoon, and congregations were small until Friday. On Friday we had a splendid congregation. The Lord was with us and gave us a good meeting. There were about ten converts; eleven were received into the church, and nineteen were baptized. We closed the meeting Friday afternoon.

The work here is in a splendid condition. And it is indeed a pleasure to be among and preach to such splendid people as are to be found at and around Smithwood. Will the brotherhood pray that the work here may continue to grow better?

J. F. Morgan.

CLOUDS.

There are many angel faces in the clouds, as the artist realized when he painted the famous picture, "Cloud-land," which seems at first sight to be only a mass of clouds, but from which on closer observation angel faces are seen looking out upon one. The following are a few of the things which we may find in the clouds of life:

- (1) The bow of promise (Gen. 9:13).
- (2) The glory of the Lord's presence (Ex. 16:10).
- (3) The rain of His blessing (1 Kings 18:44).
- (4) The covering of His protection (Psa. 105:39).
- (5) The strength of His Power (Psa. 68:34).
- (6) The dew of His grace (Prov. 3:20).
- (7) The word of His testimony (Psa. 99:7; Matt. 17:5).

Clouds are not clogs to hinder us; they are bringers of showers to bless us.—F. E. Marsh.

Japan is making increase in its trolley lines, to meet the demand for greater convenience in travel. Four new electric lines have been opened in the Kobe district—one, the Kobe Electric Company's line, eighteen miles long, costing \$1,500,000; the second, the Minomo Arima Electric Railway, running to summer resorts in the mountains, costing \$2,000,-

000; the third the Keihan Electric Railway, twenty-eight miles long, connecting the cities of Osaka and Kyoto, built at an expense of \$3,500,000; the fourth, the Hyogo Electric Railway, extending along the shore of the Inland Sea from Hyogo to Akashi. Much of the equipment of these roads came from the United States. It is reported they are all paying their way.

TARRYING AT HOME.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; this yields a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain. I am there at least, in the company of my fellow men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but the burden of one great cross—this is the trial of life, this the real trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him, oh, my soul; watch him in the lonely garden; help to bear his cross up the Via Dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him, "He shall divide the spoil with the strong."—George Matheson.

THE GREATEST DISCOVERY.

Griffith John, in speaking at a meeting in China recently, said: "We believe that secular knowledge and secular prosperity can never save China. Christ alone can do that. Our aim is to lead the Chinese people to discover their Savior in Jesus Christ. The late Lord Kelvin, a very prince in science, was asked on one occasion what he supposed to be the greatest discovery ever made. He replied: 'The greatest discovery I ever made was to discover my Savior in Jesus Christ.' That is the greatest discovery possible to man, and the greatest service one can render another is to help him to

make this discovery. The greatest service we can render this great people is to help them to make this discovery—to help them to discover their Savior in Jesus Christ. The true missionary aims at national reformation through individual conversion or regeneration. A perfectly sane aim. Conversion by the million! A fine ambition. But how is it to be accomplished?"

The venerable missionary solves the whole secret of method in Christian work. It is not by saving people in the bulk, but Christ himself illustrates it is by personal dealing with them. Peter, the zealot; Nathanael, the guileless; Nicodemus, the cautious; the woman of Samaria, the needy; the impotent man, the sinful; the blind man, the helpless; and the woman the adulteress, were all blessed by Christ's individual ministry.—Selected.

CHRISTIANITY'S PROWESS.

The vices of Christendom are common to humanity; its virtues are largely its own. Cruelty and oppression, fraud and deceit, drunkenness and prostitution, are a part of the world's history. What is not a part of the world's history, but only a part of the history of Christendom, is the abolition of slavery, the emancipation of the government, the creation of a sense of commercial honor which has made possible banks and a post office and a credit system, hospitals and asylums for the unfortunate, reformatories and penitentiaries for the criminal, and a temperance movement which has promoted in the individual and in the community the power of self-control. What is common to humanity is a poignant sense of remorse for sin and a resulting system of sacrifices and penances to atone for sin. What is peculiar to Christendom is an experience of forgiveness of sin, which has changed worship from a pitiful cry for mercy into a joyful song of thanksgiving.—Lyman Abbott.

"Above us sternly loom forever
The mighty mountains of endeavor,
And whose in their summit stands
Looks on the sun-kissed table-lands.
We grasp our mountain staff to climb
Their sky-enshrouded peaks sublime,
Up where the crystal torrent pours,
And then—we stop to do the chores."

It is said that a young man in Peking received a proposal of marriage from a young woman who had spent a few years in a mission school. When asked if he had accepted the proposal he replied, "Why, of course! It is so nice to do things as they do in America!"

MARRIED.**Holland-Bains.**

At Nurney, Va., Sunday afternoon, Aug. 17, at 4:30 o'clock, Mr. Woodie Holland, of Newport News, Va., and Miss Annie Bains, the daughter of Mr. and Mrs. Charlie Bains, of Nansemond County, Va. After the marriage the bridal party left for Newport News, Va., where a cordial reception awaited them. The happy young couple have the congratulations of their many friends.

H. H. B.

Woodward- Ballard.

Milton Brosia Woodward and Willie Mae Ballard were united in marriage by the writer at the residence of the bride's father, John H. Ballard, near Holland, Va., in the presence of a large number of friends and relatives Aug. 25, 1910. An elegant ante-nuptial repast was furnished the bridal party and guests. The wedding march was rendered by Miss Mollie Hodges, and the bride was given away by her brother, Joseph Ballard. Miss Jessie Woodward, sister of the groom, was maid of honor, and W. M. Ballard, of Suffolk, Va., was best man. The other attendants were W. C. Harrell and Annie Holland, W. S. King and Ethel Stephenson, W. J. Wright and Bessie King, L. P. Ballard and Estelle Copeland, S. C. Harrell and Carrie Daughtrey. The bride and groom left at once for their future home, Portsmouth, Va. May much happiness and prosperity attend them. N. G. Newman.

Newman-Stainback.

At the residence of W. J. Cole, Warren County, N. C., Sunday, August 14, 1910, at 6 p. m., Mr. Gallie M. Newman and Miss L. Lois Stainback. There were present a happy group of young friends who joined in good wishes for a happy and successful life to Mr. and Mrs. Newman. Mr. Newman is a splendid and trusted book-keeper, Henderson, N. C., and Miss Stainback is a popular young woman of Norlina, where these two young friends have lived since childhood, have loved and now wedded and builded for themselves a home; where we pray the peace of heart and joy if life may be theirs to the full. Ceremony by Jas. L. Foster.

DIED.**Duke.**

At his home near Suffolk, Va., Aug. 17, 1910, Mr. James Thomas Duke, eldest son of the late Capt. Charlie Duke, aged about 55 years. Mr. Duke was in town in the afternoon, apparently in

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good health, and was taken, soon after he reached his home, with a congestive chill, and lived only a few hours. He is survived by a widow, who was a Miss Duke of Baltimore, three children, one son, and two daughters; two brothers, Mr. C. B. Duke and Mr. C. J. Duke, both of Suffolk, Va.; three sisters, Mrs. Richard Brinkley, of Suffolk, Va., Mrs. A. P. Harrell, of Port Norfolk, Va., Mrs. P. L. Rawls of California, and many friends. The funeral service was conducted at his home by the writer, and his remain were laid to rest in the Cedar Hill cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. B.

Michael.

Mrs. Edney Catherine Long Michael died August 4th, 1910, at her home in Guilford County, aged 80 years, 9 mos., and 16 days. She was married to John Michael in 1855. Before marriage she lived in Alamance County and was Miss Edney Catherine Long. To this union were born ten children of whom eight are still living. She joined Providence Christian Church at Graham, N. C., in 1855, and afterwards moved her membership to Apple's Chapel, where she remained till her death. Sister Michael was faithful and kind to those about her and lived a consistent Christian life. The large congregation that attended her funeral services at Apple's Chapel Aug. 5th testified to the high esteem in which the entire community held her.

Mother Michael often spoke of the writer after he entered the ministry, "how that when he was a little baby boy she had held him on her lap," and in this last friendly sympathetic service the children invited the writer to participate; but these children of former

play-days with "Uncle Jim" have grown to manhood and womanhood and now to middle age, and have been called to other sections of country and various duties.

May the Holy Spirit be with the aged husband and father, and children, and grand-children, and great-grand children and the large circle of kindred and friends, is the prayer of one who knows the loss of mother.

Services by Jas. L. Foster.

Griffin.

Sarah Jane Trollinger was born Apr. 27, 1844. In early girlhood, she became a Christian and joined the Methodist Church. She was married to Mr. Bird L. Griffin and became the mother of four sons and two daughters. She passed through the doors of death into a higher state of existence in the early morning of Aug. 18, 1910.

Sister Griffin measured well with Solomon's ideal woman in Prov. 31:10-31. Wise and industrious, her home was not only well provided but well ordered. Her children were well trained and "rise up to call her blessed." As the delight of his life, "her husband praiseth her."

But charity did not end at home. She will be long remembered for her loving thoughtfulness and her loving kindness. Upon joining the Christian Church she became a useful and loyal member, though still retaining her love for the Methodists whom she had left in love and good standing.

In the absence of her pastor she was buried by the writer at Lebanon Church beside the grave of her boy who had died in childhood.

To the bereaved husband, sons and daughters, we extend our heartfelt sympathies. May they each and every one

follow the steps of the Savior who guided, as we believe, the mother into the land of pure delight where joys immortal reign.

W. T. Usry.

Milton, N. C.

Joyner.

Henry Joyner was born February 13, 1851, in Southampton Co., Va., and died at his home near Courtland, Va., in his native county, June 21, 1910, aged 59 years. He was married March 5th, 1878, to Miss Indiana Butler, the youngest daughter of Deacon James Butler, near Franklin, Va., who survives him in deep sorrow and bereavement, with eight living children: Herbert L., Courtland, Va.; Mrs. Carrie M. Rollins, Dorey, Va.; Mrs. Annie Vick, Sedley, Va.; Percie L., James H., Miss Naomi C., and Alexander Moses Butler, all of Courtland, Va.

Mr. Joyner was one of the most upright and honorable men of his community, and was held in high esteem by all who knew him. He was stricken about twenty years ago by partial paralysis from which he never recovered entirely until the final attack came and the frail body gave up the battle. He fell in the field where he was looking after his farm work, and lived only about two hours. Funeral services were conducted by the pastor of the M. E. Church near there and his remains were laid to rest in the family cemetery. He contributed of his means to the church, was a subscriber to The Christian Sun, and friendly to all church enterprises, yet never identified himself with the Church in membership. He told this writer twice during the past two years, that he had a real hope and was trusting Christ for salvation. But the end came suddenly and unexpectedly. "Be ye therefore ready for in such a day as ye think not, the Son of Man cometh."

A Friend.

THE GUEST.

One answered on the day when Christ went by:

"Lord, I am rich; pause not for such as I,

My work, my home, my strength, my frugal store,

The sun and rain—what need have I of more?

Go to the sinful who have need of Thee, Go to the poor, but tarry not for me.

What is there Thou shouldst do for such as I?"

And He went by.

Long years thereafter, by a palace door, The footsteps of the Master paused once more,

From whence the old voice answered pitously,

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